Convergence: The Information Field

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Abstract

The following study examines *Convergence: IΔF – The Information Field* as a major metaphysical synthesis within the Logos-centred tradition. Sayles's work unites theology, philosophy, and physics in the claim that reality is neither matter nor energy in its essence, but structured intelligibility—information authored in the Logos. Through rigorous engagement with classical ontology, quantum physics, and Reformed theology, Sayles argues that all created being subsists as patterned relation within the divine Field of meaning. The essay traces the historical, scientific, and theological implications of this claim: from the collapse of the mechanical worldview to the emergence of an informational metaphysic; from the fragmentation of modern knowledge to the rediscovery of convergence in Christ, the eternal Word. Drawing on explicit passages from Sayles's text, it presents *Convergence* not as speculative cosmology but as confession: a call to recover the unity of truth, reason, and revelation within the luminous order of the Logos.

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1 Introduction — The Crisis of Disconnection

"*Modern thought has measured the world to astonishing precision, yet lost the coherence that makes measurement meaningful.*"
— S. C. Sayles, *Convergence: IΔF – The Information Field*

Sayles opens *Convergence* with a lament and a summons. The lament: that the modern mind has severed being from meaning, isolating physics from metaphysics and truth from transcendence. The summons: to restore unity through a theology of information, where matter, mind, and revelation are harmonised in the Logos. The book arises from what Sayles calls "*the epistemological fracture of modernity*," a wound that has divided the knower from the known and reduced the cosmos to computation. Against this disintegration, *Convergence* declares that **information is not a human construct but the grammar of creation**—a divine syntax by which all things hold together (Col. 1:17).

Sayles insists that the crisis is not intellectual only but spiritual. When physics expelled metaphysics, ontology lost its centre; when theology retreated from cosmology, revelation was confined to the private and the moral. "*The world,*" he writes, "*became data without Logos, energy without reason, relation without covenant.*" *Convergence* therefore aims

at nothing less than a re-sacramentalisation of reality: a renewal of vision in which every quantum is seen as word, every law as liturgy.

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2 The Logos and the Architecture of Convergence

At the heart of *Convergence* lies a single thesis: that **the Logos is the ontological source and sustaining structure of the Information Field (IΔF)**. Sayles writes,

"*Information precedes form, energy, and motion; it is the mode of divine intention expressed through the medium of created relation.*"

In this statement the ancient doctrine of creation *ex nihilo* meets the contemporary language of physics. Sayles does not identify God with information; he insists that the IΔF is *created*—"*the spoken field of divine articulation.*" Yet because it originates in the Word, it bears the character of its Author: coherence, intelligibility, relational unity. The cosmos is not a machine but a sentence; its elements are symbols in an ever-living discourse between Creator and creation.

To clarify this metaphysical architecture, Sayles distinguishes three orders:

1. **The Eternal Logos** — the uncreated source of all intelligibility.
2. **The Informational Field (IΔF)** — the created medium of intelligible relation.
3. **Phenomenal Reality** — the temporal expression of informational form in energy and matter.

These are not separate realms but concentric orders of manifestation. "*Reality,*" he observes, "*is triune in structure because its Author is triune in being.*" The Father wills, the Word structures, the Spirit sustains. Thus convergence is not a mere physical phenomenon; it is the theological signature of creation's dependence upon God.

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3 From Matter to Meaning: Physics Transfigured

Sayles situates his theology of information within the trajectory of modern physics—from Newtonian mechanism to quantum field theory. The early modern project sought certainty through measurement, treating matter as inert extension. Yet as physics probed deeper, the solidity of substance dissolved into patterns of probability. "*The harder we looked for matter,*" Sayles remarks, "*the more we found relation.*" Quantum entanglement, information conservation, and the holographic principle all suggest that

reality behaves as a communicative field rather than a collection of objects.

In Sayles's words:

"*The universe no longer resembles a machine but a message. What endures is not mass but meaning.*"

This insight leads him to reinterpret physical law as covenantal fidelity. The constancy of nature is not the necessity of mechanism but the reliability of divine speech: the faithfulness of God in maintaining coherence across the field. Thus the Second Law of Thermodynamics becomes a moral parable—the entropic tendency of creation apart from sustaining Word. Only continual infusion of divine order prevents the cosmos from descending into chaos. Every photon, every oscillation of the vacuum, is therefore sacramental: a token of the Word's sustaining presence.

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4 Information as Ontological Mediation

Where earlier metaphysics spoke of *substance* and *form*, Sayles speaks of **information**—not as abstract data but as ontological mediation. "*Information is the relation between intention and manifestation,*" he writes; "*it is how will becomes world.*" This definition bridges theology and science, revelation and physics, showing that the act of creation is communicative rather than mechanical. God does not manufacture the cosmos; He utters it.

Sayles's IΔF model parallels the classical doctrine of the *Logoi spermatikoi*—the seminal words through which the Logos orders creation. Yet he reinterprets it through the lens of quantum coherence: information is distributed, entangled, and non-local, yet unified in meaning. The field thus embodies divine omnipresence. "*Everywhere is here,*" he writes, "*for the Word is without distance from what He sustains.*"

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5 The Theological Dimension of IΔF

Convergence is explicit that its informational ontology is not panentheistic. The Field is created, contingent, and wholly dependent. Sayles cautions:

"*The IΔF is not God's body but His utterance. To confuse medium with Author is idolatry in scientific dress.*"

Nevertheless, the field reveals divine attributes—order, unity, coherence, relationality. Through it, creation mirrors the nature of its Maker. The *imago Dei* in humanity corresponds to this structure: just as the cosmos is the external Word, so the human mind is the internal echo, capable of interpretation. Revelation therefore moves along informational lines: the Word that created the field becomes flesh within it, translating eternal coherence into temporal history. In Christ, convergence becomes incarnation.

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6 Human Consciousness as Convergent Interface

In Sayles's anthropology, consciousness is not an epiphenomenon of matter but the interface of the soul with the IΔF. "*Mind is not produced by brain,*" he asserts, "*but localised within it as a window into the Field.*" This claim aligns with his broader doctrine of the Second Shamay—the realm of mind and spirit in which the soul perceives informational reality.

Human thought thus participates in the Logos's own intelligibility. Every act of reason, imagination, or prayer is a convergence of finite and infinite information. "*To think truly is to resonate with the coherence of being,*" Sayles writes. Error, by contrast, is dissonance—a local distortion of global order. The epistemological task is therefore moral: repentance of thought, alignment with truth, attunement to the divine syntax.

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7 Epistemology and Revelation in the Field

Because reality itself is communicative, knowledge is covenantal. Sayles insists that **revelation and reason are not opposites but phases of one process of illumination.** The mind receives light; revelation is the act by which the Logos increases the mind's coherence with Himself. Scripture, therefore, is not external addition to knowledge but concentration of the field's truth in verbal form. "*The Bible is the crystallisation of coherence,*" he writes, "*the spectrum narrowed to the human tongue.*"

This epistemology transforms science and theology alike. Science becomes a form of exegesis, reading the field's grammar; theology becomes cosmology fulfilled, interpreting the Author's intention. Each discipline, purified by humility, discovers the same reality illuminated from different angles.

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8 Creation as Informational Communion

Convergence concludes with a vision of creation as communion rather than construction. Every entity exists by participation in the informational coherence of the Logos. "*Nothing merely exists; everything converses,*" Sayles declares. The stars declare the glory of God because their very being is declaration. The informational network of creation is therefore sacramental: physical relation as metaphysical praise.

Here Sayles draws an analogy between the Eucharist and the IΔF. As bread and wine mediate grace through material sign, so every particle mediates the sustaining Word through physical relation. The cosmos itself is Eucharistic, a field of thanksgiving. Entropy becomes fallenness, coherence redemption. The final restoration—the new heavens and new earth—is the moment when informational communion becomes unbroken: every mode aligned, every relation redeemed.

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9 Conclusion — Toward the Redemption of Knowledge

In *Convergence*, Sayles re-unites the disciplines that modernity tore apart. Physics, metaphysics, and theology converge not by compromise but by recovery of origin. The Logos is the missing centre of knowledge—the reason reason exists. "*When truth is treated as information without intention,*" he warns, "*it ceases to be truth at all.*" The IΔF model restores intention to information, grounding all coherence in divine purpose.

The redemption of knowledge therefore mirrors salvation itself: illumination of the mind, restoration of relation, reconciliation of the field. To know truly is to be redeemed intellectually; to be redeemed is to be integrated into the eternal coherence of the Word.

"*Convergence is not a metaphor; it is the mode of salvation.*"

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